A TREATISE OF The New Heavens and New Earth.

Proved to be

Perpetual and Eternal, in that Visible State of both, in the *Restitution*, after the destruction of the World by *Fire*.

Whereunto is added,

A true State of the *Thousand years*-time; proving it to be before the second Coming of Christ.

As also, the Succinct Order of things from Christs first Appearing in the Clouds, unto the Eternal State, after the Day of Judgment.

By T. M. *a Lover of* TRUTH.

Psal. 119. 162. *I rejoyce at thy word as one that findeth great spoil.*
Prov. 25. 25. *As cold waters to a thirsty Soul, so is good news from a far country.*
Isa. 33. 17. *Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.*

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A TREATISE OF THE New HEAVENS and EARTH.

THE main Subject of this Treatise is the Mystery of *New Heavens and Earth*, as restored in the State of Eternal Glory.

As an Apology for the Impression I must say, The Destruction of this Visible Heaven and Earth *by Fire*, is a Truth I was bred up in from a Child, from 2 *Pet.* 3. though I find divers question it.

Though it hath been pretended many others have wrote of this Subject, I never yet saw one that Treated mainly, or purposely, or positively on it; and but one that mentions it at all; and that so by the by, and as probable; that he left it in doubt.

And moreover, the same Book (and Author) is so erroneous in other points, that I think it unsafe to commend any Reader to it.

Which Errors have been soundly answered by another; with the harmonious assent of divers able Ministers Except about the Sonship of Christ; wherein I humbly conceive they did not so understand him; though the things they urged against him in it, were also sound.

In a Word, if this (my) Discovery of the New and Eternal State of the *Earth* as well as *Heaven*, be a Truth, 'tis no light matter: nor any Infirmities in me should make it to be despised; But mend that in your own Search after it, that you conceive defective in mine: I shall be as glad of a further Revelation by another, as I am of this Degree by my self.

As to the Second Subject of the *Thousand Years*; I did not make it my Intention, nor had I writ here of it, Only I was forced to mention and make out the same, as to the *Time* of it, that I might distinguish it (in the Scripture-Representations) not to be confounded nor contemporary with the main subject Hereof.

For which cauſe alſo I was forced to preſent a Specimen of the Order of things from Chriſts (Firſt) Appearing in the Clouds, to the Eternal State: which alſo leads to the Completion of my Deſign, *The New Heavens and Earth*, as to be Eternal.

Which may be comprized in this Poſition:

> *That after the Deſtruction of the Heavens and Earth that now are, by fire: (and after the Day of Judgment) there will be a glorious Renewed State of both; which ſhall be the Inheritance of the Sons of God, and the glorious Kingdom of the Lord Jeſus Chriſt for ever and ever.*

Arguments to evidence this;

I. We are taught to Pray, *Thy Kingdom come, thy Will be done in Earth as it is in Heaven*, Mat. 6. 10. This Prayer is to be performed in all Ages, till the *Kingdom come*, and *the Will* of God *be done in Earth as it is* now *in Heaven:* And we muſt *Petition* nothing but *according to the Will of God*; and therein *he will hear us:* See 1 John 5. 14, 15.

Now the Will of God ſhall *be done in Earth as it is in Heaven*, in 2 Reſpects:

1. *In Heaven* it is done infallibly; Not the leaſt failing, Mat. 13. 41. This proves that the *Thouſand years Reign* doth not perfectly fulfil this: for a ſeed of evil-Doers is left in the Kingdom then; who after the 1000 years, make head againſt the *Camp of the Saints*, in the Attempt of *Gog* and *Magog*, Rev. 20. 8, 9. Nor yet will the Saints be then perfectly free from Sin, being before the bodies *Reſurrection*; as page.

2. *In Heaven*, the Will of God is done by all (and only) thoſe that are perfect and glorified; Pſal. 103. 19, 20, 21. Hebr. 12. 23. So ſhall it be alſo in the *Reſurrection, and world to come*, Luke 20. 35, 36. John 1. laſt. See Page 4.

And conſequently, when the Will of God is thus *done in Earth*; and the Doers of it thus glorified; It follows that they ſhall remain upon the Earth; That the Earth ſhall be made glorious as Heaven is: And alſo abide for ever, from the enſuing *Arguments*.

II. *Argument.* Chriſt ſhall *Reign on the Throne of his Father David; for ever*, and *for ever and ever:* Luke 1. 32, 33. Iſa. 9. 7. Jer. 23. 5. Hebr. 1. 8, *Rev.* 11. 15.

To Explain this, conſider two things:

1. His Reign now *on the right hand of the Throne of the Majeſty in the Heavens* (Hebr. 8. 1. *is on his Fathers Throne*; Rev. 3. 21. which *Kingdom he is to deliver up at the end, to God* again; 1 *Cor.* 15. 24 --- 28.

2. His Kingdom now in the Churches, is indeed *the budding of the Horn of David*, Pſal. 132. 17. (The New Creature is) a *kind of firſt fruits of his Creatures*; according to purpoſe ordain'd for this New *Creation*: which, as the Creature it ſelf, ſo alſo the Saints having *the firſt fruits of the Spirit, groan --- for*; Rom. 8. 22, 23. And even now, this true Iſrael is their Davids Glory; *the riches of the Glory of his Inheritance*, Epheſ. 1. 18. And as it begins in Regeneration, ſo it grows up in the World in ſucceeding Ages, till the Kingdomes become Chriſts, *Revel.* 11. 15. Dan. 7. 27. *Revel.* 20. 4. and to be over all the world for a Thouſand years. But after the end of this World by fire (in the *firſt Death* and change upon all Creatures:) As his Kindom (to wit, on Davids Throne) had been ſown in this World, ſo it ſprings up in the World to come, in the *New heaven and Earth, wherein ſhall dwell righteouſneſs*, 2 Pet. 3. 13. And in this *World to come* is *the everlaſting Kingdom*, 2 Pet. 1. 11. and *the everlaſting life*, Luk. 18, 30. *Revel.* 21. 1, --- 5. the wicked being *Judged* and *caſt into the Lake*, *Rev.* 20. end.

Now, whereas his Kingdom is ſaid to be *for ever*; and for *ever and ever*; and *everlaſting*; though.

though those terms in the Old Testament phrase are temporal, and but for a set time; yet, in the New Testament, it respects Eternity; 2 John 2. 1 Thess. 4. 17. Revel. 1. 6. Matth. 19. 29. So *Luke* 1. 32. 33. 2 Pet. 1. 11, &c.

Now the present Dispensation of his Kingdom as now upon his *Fathers Throne* in *heaven*, Revel. 3. 21. being at last to be delivered up *again to God*; 1 Cor. 15. 24. and the *Son himself be subject*, in that respect; And (yet) his Kingdom must be *everlasting*: Therefore it follows, That it shall be in the *New heavens and Earth*, Eternally; as unto which he was *born* (typically and according to the flesh) *King of the Jews*, Matt. 2. 2. of the *Seed of David*, and as heir apparent, *to sit upon his Throne*, Luke 1. 32. 33.

And as he is the Seed of *David* in point of *Kingly Right*, so also the Seed of *Abraham*, to whom in a special manner the Promises (of *Inheritance*) were made; Which induces the

III. Argument, *Abraham and his Seed* are to be *heirs of the World*, Rom. 4. 13. Whereas it is said, *These all died in Faith, not having received the Promises*, &c. Hebr. 11. 13. Acts 7. 5. I never read that *Heaven* without the *Earth* is called the *World*. Only, they are not to Inherit the world *that now is*; (that is *reserved unto fire*, 2 *Pet.* 3. 7.) *but the world to come*, Luke 20. 35, 36. in the renewed State, Hebr. 2. 5. Wherein they *shall reign upon the Earth*, Rev. 5. 10.

For before the Resurrection and day of Judgment, there is no time (imaginable) wherein they could be *heirs of the world*: for they are with the Lord in Glory till then; And

After the *Resurrection of the Just* follows the burning up of *this World* and *the Works thereof*, 2 Pet. 3. 10. So that No other World remains to the blessed Seed for an *Inheritance* but that of *New heavens and earth*; after *the end of all things* (in this world) *Rev.* 21. 1. 2 Pet. 3. 13.

IV. *Argument*, We read Hebr. 2. 5. of a *World to come*; wherein Christ is to have *all in subjection under him*, ver. 8. *Ephes.* 1. 20. 21. As to which observe,

1. That *That World* is allotted to the time at and after the Resurrection, *Luke* 20. 35. 36 (in a State of perfect Glory) called *that World*.

2. Hebr. 2. Speaks of the Dominion in *the World to come*, as accrewing to Jesus Christ by reason of his humane Nature; as recovering what was lost in the *first Adam*; being *head over all things to the Church*, (both in heaven above and earth beneath, Phil. 2. 10.) *both in this World, and that to come*, Ephes. 1. 21, 22.

3. Hebr. 2. Speaks of Mans possession by Creation, Which is the *Earth* and visible Heaven: Onely upon occasion of Mans fall, the *Lord from Heaven*, acquaints us with *That* Glory also: Yet notwithstanding the heavenly Glory of Christ, he descends to a state *lower than the Angels*: put himself into the Case and Place of Gods Elect, *took the seed of Abraham on* him, Hebr. 2. 16. and so became *heir*, (as before) and *purchased* the *possession* (that had been sold under the *Curse*) Ephes. 1. 18. *Revel.* 21. 3.

4. Hebr. 2. 8. 'Tis said *We see not yet all things put under him*: But in Heaven he has all in perfect Subjection from the very first; Therefore it must be *on Earth*.

V. *Argument*. Acts 3. 21. *The Restitution of all things*.

Which must respect the Visible things of the *Creation*; Spoken of *Rom.* 8. 19, 20, 21, 22. which the Apostle calls the *Glory that was to be reavealed in* the Saints, (then alive;) and therefore, not to be till the Resurrection of their *bodies*; according to vers. 23. *waiting for the Adoption, to wit, the Redemption of our bodies*; *Phil.* 3. 21.

This *Restitution* will be such as was made under the Law; to wit, *A Fifth part added to the principal*, *Exod.* 22. 3, 4. *Levit.* 6. 4, 5. So in this, No Sun, Moon or Stars in their

Course

Courſes (for there is *no night there*, *Rev.* 21. 23, 25.) and no Temple, ver. 22. But an infinite Glory ſupplies the place of both. And here I conceive will be the ultimate fulfilling that ſaying, Cant. 2. 17, &c. *till* —— *the ſhadows flee away*, &c. Whereas now the Lights of this World, being finite and remote from us, do neceſſarily caſt a Shadow by the Subſtantial form they ſhine upon: So is it Light on the one ſide, but dark on the other: And ſo in the Abſence of the ſun, the ſhadows of the Evening draw upon the Earth: But when the Light ſhall be omnipreſent, there ſhall be no *Shadows* any more, *No night there*, Revel. 21. 25.

Again, though the Thouſand years Reign admits of a good Degree of this glory of the *Reſtitution*: yet the time of the *Reſtitution of all things* is expreſsly reſerved to the Revelation of *Jeſus Chriſt* from *heaven*, Acts 3. 21 and then to be fulfilled: which if he comes not to reſtore he comes to Deſtroy; 2 Pet. 3. 10. But he will Reſtore after he hath Deſtroyed; verſ. 13. Revel. 21. 1.

VI. *Argument*, From *John* 1. laſt, *Verily, verily, I ſay unto you, hereafter ye ſhall ſee heaven open, and the Angels of God aſcending and deſcending upon the Son of man.*

Obſerve that the word is *open*, (and notes a ſtate of Continuance:) and not *opened*; as it was opened to *Stephen* for a moment; Acts 7. 56. And to *Peter* in a *Trance*, Chap. 10 11.

The words allude to *Jacobs Dream*, Gen. 28. and imports a tranſcendant union to be between *Heaven* and *Earth*; through the riches of the Grace of Chriſt; and by the Recourſes of Angels.

By the Manhood of Chriſt, fallen man is dignified to a fellowſhip and equallity with *Angels*, Luke 20. 35, 36. and ſhall be alſo Reſtored to his created poſſeſſion, the Earth.

—*The Angels of God aſcending and deſcending*, &c.] This cannot be before, but in the *new Heaven* and *Earth*, after the day of Judgment.

For *firſt* Chriſt appears; *then* the Tribes mourn at the ſight of him; *then* the dead are raiſed, *then* the living Saints are Changed; *then* all (of them) caught up to the Lord in the air; *then* the Earth to be burnt up, &c. *then* begins the Judgment. Now in any time *before* the Judgment what Aſcending or Deſcending of the Angels as in a fixed ſtate? for the *Dead* Saints are raiſed by a *Word*, quickly, John 5 28. and the *living* Saints *changed in the twinkling of an Eye*, 1 Cor. 15. 52.

And *in* the Judgment it ſelf, the Angels ſeem otherwiſe diſpoſed: as being preſent Auditors of Chriſts owning and diſowning perſons; *Mark* 8. 38. *Revel.* 3. 5. and at laſt *bundling the Tares and caſting them to the fire*, Matth. 13. 30, 40, 41, 42.

And therefore it muſt be *after* the Judgment, that the *Angels* will ſo *aſcend and deſcend*. And this the Lord Jeſus propoſeth to them as the conſummation of the Myſtery of Divine Counſel at the end of time: and that the Deſign of God in particular lay upon this, to reſtore the Earth, &c. as being indeed *great things*, John 1. 50. 51.

We ought not, as not too carnally to think hereof, ſo neither to think the things themſelves are carnal. Chriſt himſelf put a greater *Marvel* upon the Reſurrection of *bodies*, John 5 28 than that of Regeneration by Faith, *ver.* 25. And ſo John 1. the two laſt verſes.

Again, The Goſpel (that brings life and immortality to Light, exhibits the Eternal Glory in the *nature of man*, (in Jeſus Chriſt) as the Saviour and Object of Worſhip; Whereas the inviſible God in the Old Teſtament was adored; but we do not blame *Thomas* for ſaying to Chriſt *my Lord and my God*: Neither think it carnal, becauſe the fulneſs of the Godhead dwells bodily in him; So, the Lord glorifying the Earth, (as *the place of his feet*, Iſai 60. 13) it appears to me that it will be accommodate and adapt to humane bodies

bodies, though glorified, more than an immaterial visional glory can be (supposed to be.)

VII. *Argument*, To prove the Earths duration Eternal, as a place of Glory, is, these Scriptures that appear to assign the *Sea's place* to be the *place of Hell*, hereafter.

Revel. 21. 1. *Isai.* 66. 24. compared with *Mark* 9. 43. 44. —— *there was no more Sea*; but there was a *new Earth*. —— Isai. 66. *They shall go forth and look upon the Carcases of the men*; *&c. for their Worm shall not dye*; *&c.* Which Christ expounds of *Hell fire*, Mark 9. 44, &c.

Now the Argument is this, *If they shall go forth to look upon* them, then they do not *come down* from Heaven to do it. But being upon the Earth, *going forth* (to do) is very proper.

Again, Hell is called a *Lake*; Revel. 20. 10, 14, 15. Chap. 21. 8. So are some Seas (now) called, *Luke* 5. 1. & 8. 22.

And though there be many Seas now, and many Islands; yet great Transformations may pass upon the terrestrial globe by its Conflagration, perhaps to the reducing the many Seas into one Tophet; and the whole Earth into one intire Continent; for the Redeemed to walk there, 2 Pet. 3. 10, 13.

So *Revel.* 6. 14. When this day of the Lord is presented to us, 'tis said, *The heavens departed as a Scroll,---and every Mountain and Island were moved out of their places.*

Which is called a *shaking*, Hebr. 12. 26, 27. *melting, dissolving, burning up*, 2 Pet. 3. 10, 11. *folding up and changing*, Hebr. 1. 12. But none of these express an Annihilation, but destroying the form and surface, and the works of men on the Earth: In order to its passing into a New State, when *he that sitteth upon the Throne* saith, *behold, I make all things new*, *Revel.* 21. 1. -- 5.

Obj. *But if the Sea shall be Hell hereafter, then there is no Hell now.*

Answer. Hell is called a Prison, 1 Pet. 3. 19. But being they are spirits only that as yet are therein, Its a question whether any spacious place be needful thereunto. Whether they reside now in the deep, or in the air, I leave it: Only the Damn'd spirits are in Chains of Darkness, *Jude* 6.

VIII. *Argument.* To prove the Immortality and Eternity of this *New State*; is to consider, That nothing but *sin* brings Destruction.

And God will free this *New State* from both the Cause and Effects of *Sin*; and also secure it from both, for the future.

1. Satan, that was the Occasion of the first Sin in the World, is before this judged to the Lake, ---- *Rev.* 20. 10, 14.

2. *And there shall be no more Curse*, Revel. 21. 3.

So that the first Wound by Mans fall is perfectly cured; and the Effect thereof is no other than a perfect Restitution.

3. Jesus Christ the *Lord from Heaven*, that (was to) come down thence to help the sinking Earth, when it failed in its head, Man; in the manifold Wisdom of God did not only make peace for man by the blood of his Cross; but also (as Angels also had fain from Heaven:) Reconciled all things in one (in himself) both things in heaven and things in earth; Col. 1. 20. Eph. 1. 10. as hereafter will be manifest. Yea, the Creature it self (to wit the irrational) shall be delivered into the glorious liberty of the Children of God, *Rom.* 8. 21.

So that I say, Man and the Creation of God have a Restorer *Colos.* 1. 20, but 'tis onely these

Elect

Elect that shall come to this time; (the wicked being judged to hell before) See the next.

IX. *Argument*, from Ephes. 1. 14. — *Until the Redemption of the purchased Possession*, ——

Here it may be Queried, How Heaven (if that were the Possession spoken of) can or need be *redeemed* then? It was never under the *Curse*; tho the Earthing and the Creatures *subjected in hope to the bondage of Corruption*, until their deliverance at the *manifestation of the Sons of God*, ver. 19, 20, 21. And therefore the *Redemption* of the Possession — appears to be by way of Deliverance and Restoration, as the Resurrection of the Saints Bodies from the dust of Death, is called, *ver.* 23. *the Adoption, the Redemption of their Body*.

Christ purchased the Eternal Inheritance; and he is the *Heir of all things*, Hebr. 1. 2. and the Saints *joint heirs with him*, Rom. 8. 17, 18, &c. And what Inheritance, See Rom. 4. 13. and page 3.

X. *Argument*. That as neither the Soul nor Body of man hath lost any Essential part by the Fall; but only depravity and misery in both; so no essential powers of Heaven or Earth are lost by the Fall; Still the Course of Nature is Lord in the Universe, in the Vegetation of Plants, Courses of the Luminaries, procreation of Animals, bounds of the Seas, Tides, &c. Only evil qualities; a curse instead of a Blessing. And now the promise, *There shall be no more curse*, Revel. 22. 3. will turn the thorn and brier into pleasant plants; as the tenour of these Promises in Isai. 55. 13. Chap. 41. 18, 19. (See page 7.) Though they have also a spiritual fulfilling in the New Creature, even now, yet when the Creation it self (as a general good) shall be brought forth, that will be the absolute and ultimate fulfilling; Or else, what is the meaning of *the Restitution of all things*, before spoken to? P. 3, 4.

XI. *Argument*, To prove the literal and eternal fulfilling the *New Heavens and Earth*, Is that utter inconsistency of any other sense (to be put upon the words in 2 *Pet.* 3. 13. & *Rev.* 21. 1.

For 2. Pet. 3. 13; *Nevertheless we according to his promise look for New Heavens and a New Earth, wherein dwelleth Righteousness*: this evidently referrs to that Destruction of this present World by *Fire*, that he was treating of ver. 10. *But the day of the Lord will come as a Thief in the night; in which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up.* Now if this be a literal, visible Destruction, and the Apostle comforts himself with a *New* state upon the loss of the *Old*, as ver. 13. Then, what more apparent, than that the *New* shall both be after the *Old*, and as visible as the *Old* had been, in the same way and sense?

And if it be a Visible, material *New State*, then it shall not be (only) fulfilled in a Mystical way, in Church and State, in this Life. Besides, after the Old World is destroyed, there will be no Church or State in being, to receive such a fulfilling.

And then for *Revel.* 21. 1. it also evidently referrs to *Revel.* 20. 11. where the visible *Earth and Heaven fled away* at Christs *Appearing* to Judgment; and Chap. 22. 1. Asserts a new Creation of both, in the room thereof; And therefore why not taken as visibly as the former?

OBJECTIONS against the Literal and Eternal fulfilling of the New Heavens and Earth; Answered.

1st Object. 'Tis expressly said of this State, Isai. 65. 17. &c. they shall live long, and build houses, plant Vineyards, &c. which plainly belongs to this Life; Luke 20. 35, 36. Judas Revel. 21. 24, 26. and Chap. 22. 2. Expressions that must be fulfilled while the Regenerate converse with the Unregenerate; that is, before the day of Judgement.

Answ. 1. It is usual in the Old Testament, to set out Spiritual Glories by carnal things, and it may be question'd whether such Expressions in Isai. 65. 17. &c. may not be so taken.

2. But admit they be taken litterally: then indeed it is granted, that they do belong to the Life that now is.

3. I do assert, that the same Scripture prophecys may possibly, (nay commonly) have diverse times and ways of Fulfilling; and yet one ultimate fulfilling in a most eminent manner: As those (before) Isa. 41. 19. Isa. 55. 13. ——— And I will plant in the Wilderness the Cedar, &c. ——— Instead of the Thorn shall come up the Fir-tree, &c. Which are blessed Promises of Gospel Grace, now in the midst of Babylons Captivity: And so those of the Amity among the wild Beasts, Isa. 11. 6. &c. Isa. 65. 25. which in Gospel times may hold forth blessed Grace, given to brutish fierce men, that (when the Saints find favour in the Eyes of the Lord) are made sweetly to live in peace together; and yet all short of the litteral and principal fulfilling, as the gleanings are of the Harvest; when the poor Earth shall spring up in the Glory of blessing; and the Beasts instead of terror (to be not only peaceable, but) to become Rays of their Creators Glory and Majesty, in the Restitution of all things; (as before.)

So, in a word, I take the New Heavens and Earth in Isa. 65. &c. to be in a civil and Ecclesiastical Sense; and to be fulfilled in a figurative sense, in this also.

But the New Heavens and Earth, in 2. Pet. 3. 13. and Rev. 21. 1. to be (also) properly and litterally fulfilled; and that after the Old Heavens and Earth is destroyed by Fire (as before,) when there will be no place left for any other fulfilling.

So Christs last Appearing will Metaphorically be fulfilled before the 7th. Seal, Rev. 6. 14.

And to this, that Prophecies have diverse and succinct fulfillings, let me add, that I understand that of the first Resurrection, Rev. 20. 5. 6. which though a reality in it self, yet there (to be) in expression figurative, and in allusion to the Resurrection of the just, (before that of the unjust;) Acts 24. 15. For the Resurrection to the 1000 years is not the bodily Resurrection; because the 1000 years is before Christs coming to raise the Saints. But even the Resurrection of the just at the last day, the Saints, and none but they shall be raised then: So in Revel. 20. 4. None but the faithful then living shall be spiritually Reigning with Christ (spiritually) a Thousand years, and the rest of the Dead live not again (afterwards) v. 5. And this first Resurrection was so discriminating that on such the second death had no Power, ver. 6.

And

And so I take the *Reign* it self in the 1000 years, [tho its said *Christ reigned with* them yet not in person, but in spiritual Glory; and (I conceive) in a way of Prediction of that absolute Perfection of his Dominion that would soon succeed after the 1000 *years*, upon the Destruction and Judgment of this World.

And because the Opening this matter of the 1000 *Years* will be a Portal to all that shall succeed, and clear up the Demonstration thereof, I shall briefly lay down some *Demonstrations* that do Evince this for a Truth, that the 1000 years *Reign* of the Saints with *Christ* will be before, and (so) without, his personal presence on the Earth.

1. *Demonstration*, The *Thousand years* is set forth in Scripture (and so generally understood) to be a time of Peace plenty liberty and rejoycing of the whole Earth: But when Christ comes in Person, it produces a universal Destruction, and Astonishment to the World; *Revel.* 6. 15. *every bondman and every freeman crying to the Rocks*, &c. so Rev. 16. 7. *Matth.* 24. 30.

2. *Demonstration.* When Christ comes all the *dead* Saints are *raised*, and the *living* saints *changed*; and all *(together) caught up to meet the Lord in the Air*, *and so to be for ever with the Lord*, 1 *Thess.* 4. 17, 18. So that from that time they could no more converse with the unconverted of this World, as the *Thousand years* requires: *See* Luke 20. 35, 36.

3. *Demonstration.* When Christ comes, he comes *in flaming fire, taking Vengeance on them that know not God*, &c. 2 *Thess.* 1. 7, 8. *Jude* 14, 15. And then also *the world and the works that are therein shall be burnt up*; 2 Pet. 3. 10.

Now all these persons and things being destroyed at that day, if this were at the beginning of the *Thousand years*, where were the *reign* (for a 1000 years after) of the Saints over the World, in converse with the unregenerate.

Therefore Christs Coming is after the 1000 *years*.

4. *Demonstration.* Upon Christs coming and raising the Saints, &c. then follows the Day of *Judgment*, 2 *Tim.* 4. 1. Which is clearly set down (in the order of things) to follow the *thousand years*, Revel. 20. 11. to the end. See *pag.* 9, 10.

So that Christs coming (to Judgment) cannot be but after the 1000 years.

5. *Demonstration. Ps.* 110. 1. *Act.* 3. 21 Christ is to remain at *Gods right hand*, till his *Enemys* be *made his footstool*: But after the *thousand years Gog* and *Magog* assault the Saints, *Revel.* 20. 8. 9. therefore he came not a thousand years before, while that Enemy was unsubdued.

6. *Demonstration.* Neither is *Gog* his *last Enemy*, but *Death* is so called, 1. Cor. 15, 26. Therefore Christs coming is not till he comes to *swallow up Death in Victory.* (ver. 54.) in the Resurrection of the Saints. *See above.*

4. *Answer* to the *Objection* (that Rev. 21. 24, 26. and Ch. 22. 2. *relate to a Temporal fulfilling in this World.*)

It is granted, but yet conceived, that the ultimate import of the Vision of *New Jerusalem* is finally reduceable to the Eternal State, and that on *Earth*; but as was asserted before, Prophecies have diverse fulfillings; so to that mistical sense of *New Heavens and Earth* in (the purity &c. of) Church and State, must those Verses in the *Objection* be referred: as interexed in general, as to a glorious state of the Saints, but properly belonging to the time of the *Thousand years*.

For

For the Saints Interest is called *the beloved City* then, Chap. 20. 9. And in this Eternal State called the *great City*, Cap. 21. 10. &c. But still upon *Earth*; to which she came down from *Heaven*, ver. 2. and we read not of her ever going up again.

Thus in these deep Mysteryes it pleases the Revealer of them to lay them down in words and methods hard to be understood. 2 *Pet.* 3. 16. And no wonder if the Prophets themselves were to seek, what and what manner of *times the Spirit of Christ which was in them did signify*; 1. Pet. 1. 10, 11. 1. Cor. 13. 9.

II. Object. *The Eternal Inheritance is said to be in Heaven*, &c. Colos. 1. 5. Luke 12. 33. 2. Cor 5. 1.

Answ. 1. 'Tis true, that Glory is *preparing* now in *Heaven*. Joh. 14. 2, 3.

2. Yet will come *down from Heaven* at the last, *Rev.* 21. 2, 11 And to *be brought to the Saints* from thence, 1. *Pet.* 1. 13. *Rom.* 8. 21. *both they and the whole Creation groan*, for the time when *they shall receive the Adoption*, (that is) *the Redemption of their Body, from the Grave and the bondage of Corruption*, &c. ver. 21, 22, 23.

3. Yet it is true, That Christ and his Saints will be no Forreigners to *Heaven* also: For Christ was the *Lord from Heaven* (at first,) and since, made *way into the holiest by his own Blood*, wherewith *he sprinkled the Mercy Seat*: and that power whereby his Elect shall *be caught up into the Air to meet him* at his *coming*, can also take them higher into the *third Heavens*; (But these things *Eye hath not seen, nor Ear heard*, &c.) But in 2. *Pet.* 3. 13. 'Tis the *New Heavens* as well as *the New Earth*, that is there proposed as the Object of Faith and Hope; *wherein shall dwell Righteousness.*

An APPENDIX *touching* the Resurrection of the Just and Unjust, *Acts* 24. 15. *and the* Judgment *of both*: *In* Answer *to this*

Question, *How is it said the Saints must all stand before the Judgment Seat of Christ*, Rom. 14. 10. *and give an account* (every one *of himself*) *to God*, ver. 12, *and receive according to their Deeds*; 2 Cor. 5. 10. Colos. 3. 24, 25. and yet it is said, That they themselves *shall sit upon Thrones judging the World*, &c. Mat. 19. 28. 1 Cor. 6. 2, 3.

Answer. (Consider the sixth and seventh Particulars following, but)

Take a *Series* of particulars (according to measure) of things to be from Christs appearing unto the Eternal state.

1. The Appearing of *Christ in the Clouds of Heaven*, Matth. 24. 30. Rev. 1. 7.

2. The Consternation of the wicked (great and small) at the seeing of him. Rev. 6. 14, 15, 16, 17. Matth. 24. 30.

3 The

3. The *Voice* of Christ Raising the Saints *out of their Graves*, John 5. 28. 1 *Cor.* 15. 23. this is *(the first Resurrection; the Resurrection of the Just*, Luke 14. 14. the Living Saints to be changed, 1 *Thess.* 4. 17.

4. *Christ sending his Angels to Gather them* (being raised) as Matth. 24. 31. 1 Thess. 4. 16, 17. and (the living Saints being changed) they are all *(together) caught up to meet the Lord in the air*, ver. 17.

5. *The burning up of the World and its works*; and destroying the *ungodly*, then found alive, 2 Pet. 3. 10. *ver.* 7. The Righteous being Caught up before; as *Noah* and *Lot* were taken out of the places to be destroyed, *Luke* 17. 27, 29.

6. Then the Lord Jesus will *Sit upon the Throne of Judgment, to judge his people*; as Psal. 50. 1, 2, 3, 4, 5, 6. that were raised to the Resurrection of Life, Act. 24. 15. Jo. 5. 29. all the *unjust* continuing in their Graves till the Judgment is over: for they *shall not stand in this Judgment, nor sinners in the Congregation of the righteous*, Psalm. 1. 5. But here Christ will *take an Account of his Servants*.

And at this time it is, the saints shall *all stand before* his *Judgment seat*, and *give* their *account*; and *receive according*. But whatever blame may be laid on any in this Judgment, their sins will all be *blotted out* then, *Acts* 3. 19. Rom. 8. 1. *Mal.* 3. 1, 2, 3, 5, 17. Mercy will here *rejoyce* against *judgment*; Jude 21. 2 *Tim.* 1. 16, 18. as in the *judgment* of the unjust (following) there shall be *judgment without mercy*, Jam. 2. 13.

In this Judgment *of the just* gracious souls will shine wondrously, 1 Pet. 1. 7. Rom. 2. 7. 1 Thes. 2. 19, 20. 1 Cor. 4. 5.

But where fault is found with any of their works, &c. there will be *no Purgatory*, by being punished (for a time) from the Lords presence; For they must thenceforth *be for ever with the Lord*, 1 Thess. 4. 18.

Tho some may suffer loss, 1 Cor. 3. 15. (trouble, 2 Pet. 3. 14. shame, 1 John 2. 28; grief, *Heb.* 13. 17.) yet (as in this time, much more then) the saints *judging themselves*, shall *not be judged* of the Lord, (as 1 Cor. 11. 31.) to condemnation, Rom. 8. 1.

After the saints are thus Judged by the Lord Jesus, and therein Refined, &c. Mal. 3. 2, 3, 4, 5. 1 Cor. 3. 15, then, as Malac. 3. 5. he will be a *swift Witness* to judg the wicked, &c. and in order thereunto

7. He will raise *the unjust*: and all that are Raised now, not having part in the *first Resurrection of the just*; will fall under the *second Death*: This being the *Resurrection of Damnation*, Joh. 5. 29.

And now in this Judgment it is, that the saints are *to sit on thrones*, and *judge the world*, and *Angels*, having given their own accounts before, upon their first Resurrection and Judgment.

It appears *Matth.* 19 28. the Twelve Appostles shall judge the 12 Tribes: and also that the saints in all ages judge their respective Persecutors, 1 Cor. 6. 2, 3. *See* Rev. 2. 26, 27.

Then will be fulfilled that Prophecy of *Balaam*, Num. 24 17. 18. — *I shall behold him but not nigh: there shall come a Star out of* Jacob, &c. *and shall smite the Corners of Moab*; (destroy the World and the Wicked by fire:) *and destroy* (or unwall, as Mr. *Jesse* rendred it from the *Hebr.*) *all the children of Seth*; who was the godly Progenitor in *Abels* room: so that his Children comprize all the saints, and refers to the first bodily Resurrection and change that shall pass upon them.

Ver. 18. *And Edom shall be a Possession, &c. and Israel shall do valiantly*: While they are

are *judging* their Enemies, and *Talents* unimproved *took from* the Condemned, *and given to* their Noble Judges, that did improve their own.

8. After the end of this (part of the) Judgement alſo, then the Saints, leaving their *Judgment-ſeats*: (as Chriſt himſelf will ſoon after *Deliver up the Kingdom to God the Father*) then (it appears to be,) he will *ſet* the Saints, *the Sheep on his right hand, and the Goats on the left*; and pronounce the final Sentences ſeverally upon them; as *Math.* 25. 31, 32, 33, &c.

9. And now *all* being *ſubdued unto him*, he will *Deliver up the Kingdom to God*, -- *that put all things under him*; *That God may be all in all*, 1 Cor. 15. 24. 28.

10. Finally, Rev. 21. 5. *He that ſate upon the Throne ſaid, Behold* I *make all things new*: (to wit) *a new Heaven and a new Earth, for the firſt were paſſed away*, verſ. 1.) And (as it was ſaid of the Earth of old, *he Created it not in vain, he formed it to be inhabited*, Iſa. 45. 18: ſo) being now thus *New* Created it is not to be deſtroyed; but made a glorious City of *Habitation*; and the place of that *Kingdom* which is *not of this World*: (That is as to his Perſonal preſence) in that abſolute Glory of Perfection, that will be worthy his Divine Majeſty; Who now *dwells in that Light that is unapproachable*, 1 Tim. 6. 16.

One OBJECTION from theſe 2 laſt particulars, *viz.*

If God will be all in all, upon Chriſts delivering up the Kingdom, Then Chriſt hath no (more a) Kingdom forever.

Anſw. This is a miſtake of 1 *Cor.* 15. 24. 28. which muſt be underſtood of *the Kingdom* (as now it is) with reſpect to the preſent Diſpenſation: and to confirm this, Let me Declare a *Myſtery*; Which is this; upon Mans Fall the Enemies of God increaſing, *Chriſt* as Mediator (who was with Moſes and the Church of old, *Heb.* 11. 26. 1 *Cor.* 10. 4.) was ſet up and ruled inviſibly over all the World: but when he was by his *Reſurrection declared to be the Son of God with Power* and *all Power* then *given him*, Math. 28. 18 When he *Aſcended* and *God ſet him at his own right hand in the Heavenly* places, *Epheſ.* 1. 20. It was upon this Account, *till he makes his Enemies his Footſtool*: So that its clear, the whole Reign of Chriſt now upon his *Fathers Throne*. *Rev.* 3. 21.) from his firſt being *ſat down* thereon, (till he comes from *Heaven*,) is a *Subduing Kingdom*. (Only a 1000 years Triumph, and then the Enemies break forth again:) And that by *God* himſelf in Honour of his *Son*; Which Honour doubtleſs is not to be leſs when all is actually and compleatly ſubdued to him; for that were to loſe the end of God in making his Foes his Footſtool; Only as he owned here on Earth *My Father is greater than I*, John 14. 28. So, all *being ſubdued to him*, and he being Man as well as God, muſt ſtill continue, (under that conſideration,) his inferiority to *the Father*, who is *the head of Chriſt*. 1 Cor. 11. 3. by becoming *Subject*, that *God may be all in all*; Which is very conſiſtent with his retaining the Glory of *his Everlaſting Kingdom* among *the Sanctified Sons of Men*.

Enemies being ſubdued, there needs no further ſubbduing power, or the *ſubduing Kingdom*.

Thus God brings *Good out of Evil*: Iſrael ſinned in deſiring a King, but *David* and other Kings were Bleſſings to them, and Types of this Eternal King: For the *Reſtitution*, as *pag.* 3.) will be augmentative by the Experience of fallen man reſtored, and by the Glory

of

...from Heaven, 1 Cor. 15. 44. 47. 48. And so the Eternal Glory is expressly called a *Kingdom*; What did man in innocency know what Kingdom meant? &c. But all according to the *purpose of God*, (before time,) *Ephes.* 1. 11.

The Conclusion.

1. THat no unsanctified Spirits may trouble themselves herewith, *Psal.* 50. 16. unless they truly resolve to turn God.

2. And that none that do belong to God would be discouraged, if after refreshing hereby, they should find Deadness and Darkness in these things: which is no strange thing, nor the Truth ever the worse, the Author is *not* quite *ignorant of his Devices*, 2 Cor. 2. 11. and lest such should faint under such Trials, let them consider *Colos.* 3. 3. 4. 1 *Joh.* 3. 2.

3. If the World (so renewed) shall be the Saints, Let them *take* the Council of *Joseph* to *Jacob*, Gen. 46. 20. *Also regard not your Stuff, for the good of all the Land of* Egypt *is yours, Be content* (in the Faith of this) *with Food and Raiment*, 1 Tim. 6. 8. Tho like *Abraham* you have *not* yet one *Foot of Inheritance* in the Land of Promise; *Act.* 7. 5. Tho' Strangers now, yet we should look upon the Earth with comfort, as our proper Possession, hereafter to be Redeemed, *Eph.* 1. 14. *Rom.* 8. 20.

4. Lay up *a good Foundation against this time to come*, 1 Tim 6. 19. i.e. by doing good to others, See *Math.* 25. 34. 35. *Luke* 14. 14. *Ephes.* 6. 8. The *Reward* (tho not for the good Deed, yet) will be proportionable to the works of Vertue and Charity; see 2 Cor. 9. 6. Ten *Talents* improved redounds to *Ten Cities*; *Five Talents to five Cities*, Luk. 19. 17. 19. (except what great grace in any will multiply their little, as *Mark* 12. 42. 43. God is a free Agent, and also Just;) I say there will be Dominion in the World to come: Else what means the *Crown* promised 2 *Tim.* 4. 8. 1 Cor. 9. 25. and *a Kingdom*, Luk. 22. 29. And if every Saint shall Reign in Glory, much more the King of *Saints*; notwithstanding his *delivering up the Kingdom to God, and becoming Subject*, &c. which therefore must be understood of his delivering up his Communion to him *that had* put all things under him; That the Humane Nature of Christ, as becometh the Creature, (all the great Works of the Mediator being finished,) may acquiesce in acknowledging the Superiority of the Divine being; Yet shining Gloriously through God in the Glory of the Mediatorship (accomplished) in the Love and Glory of the Saints, and in all peace and absolute perfection in the Glory of being *King* in and amongst them, and they in him.

5. I would have none Oppose themselves in this Doctrine of the New World, to think that Heaven is excluded, see *pag.* 9. Heaven will be more appropriate to Man by Christ, than it could have been by the first Man *Adam*, 1 Cor. 15. 47. 50. But as Heaven is superadded, so the Earth shall be Restored: and therefore the *New Heavens and New Earth* are very consistent.

A Confirmation of the Earths Eternal Duration in the State of Eternal Glory.

1. THE Body of Man is made of the Duſt of the Ground, yet made Immortal by putting on Immortality, 1 *Cor.*15.54. So may the Earth be Eternized by Chriſt for the Glory and Good of Man.

2. He that will reſtore it from under the Curſe, can perpetuate that reſtored State, *Rev.*22.3.

3. God that made it of nothing, can much more uphold it forever, being made.

4. Though the Earth be a material groſs body, yet the Foundations of it are unſearchable and Divine, *Job.*38.6. yea it hangs upon nothing *chap.*26.7. the principle of Nature is confounded here, by that adequate poize of this Terrene Globe. ſo that (by Divine Artifice) it is ſaid to be ſo laid on the Foundations as not to be removed forever, *Pſal.* 104. 5. And I refer it to conſideration, whether theſe be not the Foundations in *Heb.*11.10. at leaſt by way of Alluſion, When all Humane works will turn over to the Foundations in the day of the Lord, 2 *Pet.*3. 10. But the World to come (after that) is for the Children of the Reſurrection, *Luke* 20. 35, 36.

5. And whereas ſome ſay the Earth will be turned into its firſt Chaos, and be a place of Torment; yet how would that ſuit the Notion of a Lake, (as Hell is called,) *pag.* 5. Beſides, this very Tenet grants the thing; For if it be a place of Torment forever, then it ſhall abide forever, and that ſame Divine power that might uphold it as a place of Fire and Torment, can much more preſerve it in its Verdure and Glory, as a place of Divine Preſence, Happineſs and Glory to the Heirs of Glory.

FINIS.

A Confirmation of the Earths Eternal Duration in the State of Eternal Glory.

1. THE Body of Man is made of the Dust of the Ground, yet made Immortal by putting on Immortality, 1 Cor. 15. 54. So may the Earth be Eternized by Christ for the Glory and Good of Man.

2. He that will restore it from under the Curse, can perpetuate that restored State, Rev. 22. 3.

3. God that made it of nothing, can much more uphold it forever, being made.

4. Though the Earth be a material gross body, yet the Foundations of it are unsearchable and Divine, Job 38. 6. yea it hangs upon no hoop, Chap. 6. the principle of Nature is confounded here, by that adequate pouze of this Terrene Globe, so that (by Divine Artifice) it is said to be so laid on the Foundations as not to be removed forever, Psal. 104. 5. And I refer it to consideration, whether these be not the Foundations in Heb. 11. 10. at least by way of Allusion, When all Humane works will turn over to the Foundations in the day of the Lord, 2 Pet. 3. 10. But the World to come (after that) is for the Children of the Resurrection, Luke 20. 35, 36.

5. And whereas some say the Earth will be turned into its first Chaos, and be a place of Torment; yet how would that suit the Notion of a Lake, (as Hell is called,) Pag. 5. Besides, this very Tenet grants the thing, Earth it be a place of Torment forever, then it shall abide forever, and at same Divine [illegible] that might uphold it as a place of Fire and Torment, can much more preserve it [illegible] Verdure and Glory, as a place of Divine Presence, Happiness and Glory to the Heirs of Glory.

FINIS.